

The Late  
**APOLOGY**

In behalf of the

**PAPISTS,**  
Reprinted and Answered

In behalf of the

**ROYALISTS.**



*By* The Fourth Edition Corrected. *Loyd DD.*



**L O N D O N,**

Printed for *Henry Brome*, at the Gun in *S. Pauls*  
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The Last

APOLLO

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TO THE  
AUTHOR  
OF THE  
Apology.

S I R,

**A**Bout fourscore Years ago, in a time when there were such Apprehensions of the Papiſts as now there are, (and howſoever they are now, ſurely then they were not without cauſe) ſome of your Predeceſſors to palliate the matter, and to make their Governours more ſecure of them, writ a Book to this effect, that Catholicks are to imploy *no other Arms againſt their Prince but the Arms of Chriſtians, viz. Tears, and Spiritual Means, daily Prayers, and Watchings and Faſtings.* So you begin,

*V. Cambdeni  
Annales. Anno  
1586. concern-  
ing Babing-  
ton's Conſpi-  
racy.*

[*My Lords and Gentlemen, The Arms which Chriſtians can uſe againſt lawſul Powers in their ſeverity are only Prayers and Tears.*]

We cannot ſay that you write your Book for the ſame end as they did. But we do not like it, that you jump ſo together in the ſame Beginning.

[*Now ſince nothing can equal the infinity of thoſe we have ſhed, but the cauſe, viz. to ſee our deareſt Friends forſake us, we hope it will not offend you, if (after we have a little wip'd our eyes) we ſhew our Complaints to you.*]

## The Papists Apology answered

Of the Cause of your Tears, we shall say more anon. Of the Quantity of them, you say very extravagantly, *Nothing can equal the infinity of those we have shed.* For you might have excepted those of the Protestants in Queen *Maries* days, or of them that suffered in the late Irish Rebellion. You ought to have excepted the Tears of your Fabulous Purgatory: and yet those are said to be short of *Infinity*. But you Jesuits love to be Hyperbolical, whether ranting or whining; as if that Religion which obliges you to damn all other Christians, had likewise forbidden you to speak like other Men.

*[We had spoke much sooner, had we not been silent through Consternation to see you inflamed (whom with reverence we honour) and also to shew our submissive patience, which used no sleights nor tricks to divert the Debates of Parliament: for no body can imagine where so many of the great Nobility and Gentry are concerned, but something might have been done; when as in all Ages we see things of publick advantage by the managers dexterity nipt in the bud, even in the very Houses themselves. Far be it from Catholics to perplex Parliaments, who have been the Founders of their Priviledges, and all ancient Laws: Nay Magna Charta itself had its rise from us, which we do the less boast of, since it was not at first obtained in so submissive and humble a manner.]*

In the same Roman Style you commend your own silence and patience. You boast that you have been the Founders of the Parliaments Priviledges, and all ancient Laws. Of the first, let every man believe as he sees cause. But the second we cannot allow, in either sense, whether you mean it of your selves, or of Predecessors.

For as now in your Church, men are of two sorts, even so they were heretofore in this Realm. There were some that wholly minded the common interests of Christian Religion and Civil Government. Others were *Papalini*, asserters and promoters of the Popes usurpations. They which acted in those first capacities were not more your Predecessors than Ours. They which acted in the other were truly and only Yours.

You say,

*[We sung our Nunc Dimittis when we saw our Master in his Throne, and you in your deserved Authority and Rule.]*

'Tis



'Tis very well. And yet \* some of you sung your *Venite Exultemus* when you saw his blessed Father upon the Scaffold. But what of that? since the Son is King, who is not glad † that he is King? or whom would it not grieve to have his Loyalty called in question?

\* Answer to Philanax, p. 85

† So Argyle said, Let them take all, since my Lord the King is come home in peace.

[Nor could any thing have ever grieved us more, but to have our Loyalty call'd into question by you even at the instigation of our greatest adversaries.

[If we must suffer let it be by you alone; for that's a double Death to men of Honour, to have their Enemies not only accusers, but for their insulting Judges also.]

Sir, he that is loyal, and a man of Honour, has no cause to fear Death, double or single. For our Kings have always declared \* that they put no man to death for Religion. Therefore if you truly fear Death, it is for Treason. If you only pretend this, it is a Calumny. Either way you are no friend to the Government, for all your pretences to Honour and Loyalty.

\* K. James Premonition, p. 336. of his Works.

[These are they that by beginning with us, murdered their Prince, and wounded you: and shall the same method continue by your Approbation?

We are sure you mean well; though their design be wicked; but never let it be recorded in story, that you forgot your often Vows to us, in joining with them that have been the cause of so great Calamity to the Nation.]

How far it is true, that the Kings Murtherers began with you, we shall consider anon. But it seems you take the liberty of bestowing that Character upon whom you please; that no man hereafter may dare move for the Execution of any Law against you, for fear of being said to continue the Method of the Kings Murtherers.

As for any Vows that we have made to you, whatsoever they are, you are more sure of them than we can be of any that you make to us; for we have no Pope to dispense with them. Neither is it recorded in Story, \* that English Protestants ever join'd with the Enemies of their Nation.

\* V. Inf. K. Charles his Testimony in his Letter to the Prince.

[Of all Calumnies against Catholics, we have admired at none so much, as that their Principles are said to be inconsistent with Government, and that themselves though ever prone to Rebellion.]

'Tis a Calumny of yours to call those things Calumnies,

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nies which are true, and which you cannot deny without such a presumption as we should much *admire* in you if it were not so very ordinary. Concerning your *Principles*, where should we look for them, but in your Councils, your Decretals, and the Books of your Divines? In each of these we are taught, that the Pope has a power to depose Kings, and to discharge Subjects from their Allegiance: which Doctrines are utterly *inconsistent with Government*: for whosoever believes them, no Prince can be secure of him. But whosoever is a Papist, is bound to believe them. And he that has imbib'd this Faith, may well be *thought ever prone to Rebellion*.

Conc. Lateran.  
IV. c. 3.

The Council of *Lateran* under Pope *Innocent III.* expressly ordains, that in case any Prince be a favourer of Hereticks, after admonition given, *The Pope shall discharge his Subjects from their Allegiance, and shall give away his Kingdom to some Catholic, that may root out those Hereticks, and possess his Kingdom without contradiction.* 'Tis observable, that this Pope was himself a deposer of Kings, namely of *John King of England*, and of *Otho IV.* the Emperour; and also that this Council which made Rebellion a Duty, was the first that made Transubstantiation an Article of Faith.

Bellarmin. in  
Barcl. c. 31.

Next for the Bulls and Decrees of your Popes, which according to *Bellarmino* are sufficient to *make that to be a sin which is not sin, or not to be sin which is sin*: it would be tedious to instance in all that could be produc'd to this purpose.

From *Gregory VII.* downward, such a Trade was driven of deposing Kings, that no weak Prince could wear his Crown, but at the Pope's Courtelie. And that it might never be otherwise, Pope *Boniface VIII.* declares it for Law in these words: † *We say, and define, and pronounce, that it is absolutely necessary to Salvation, for every humane Creature to be subject to the Bishop of Rome.* Which Oracle is thus interpreted by *Bertrand*; Every humane \* Creature, (i. e.) Every Magistrate must be subject, &c. (i. e.) must submit himself to be deposed, when the Pope thinks fit. And that the Gloss doth not injure the Text, it appears by the

Tēnor

† Extr. de  
Majoritate  
Obid. c. 1.  
Unam sanclam  
\* Pet. 2. 3.  
omni dēpo-  
nere pōt.  
Vulg. Lat.  
Omni humane  
Creaturae.

Tenor of the Decree; especially by those words about the middle of it, that the *Spiritual Power is to order the Worldly Power, and to judg it, if it be not as it ought; according to that in Jeremy, I have set thee over Nations and over Kingdoms, &c.* In which suppletive, &c. these words are wound up; *To root out, and to pull down, and to destroy, and to throw down, to build and to plant.* All which powers this Law-giver of yours endeavoured himself to exercise. He endeavour'd, saith *Platina*, to give and take away Kingdoms, to expe! men, and to restore them at his pleasure. Jer. i. 10.  
Plat. in Vir.  
Bonif. VIII.

Agreeably to this Doctrine and Practice your great Canonist *Lancelottus* teaches you, *That the Pope may depose Kings and Emperours, and transfer their Kingdoms and Empires from one Line to another.* Which wholsom Doctrine, no doubt, as well as the rest of his Book, Pope *Pius IV.* has made authenticke by his unerring Approbation. Lanc. in Tem-  
plo vnn. Judic.  
l. 2. c. 1. Sect. 4.  
Ib. in Praef.

Lastly, for your Divines, they have generally owned it; and many of them have written large Books in defence of it. We do not tell you this as news, for your Clergy-men know it already; but that your Lalty may not be ignorant of it, we shall quote them some few of the greatest Doctors of your Church in this Age. And we shall leave it upon you to shew them, when and where they were condemned, what Justice has been executed on the Persons, what *Index Expurgatorius* has censur'd the Writings of these Authors. Nay, if you deal honestly, you cannot but confess, that their Works are generally approved, and that their Persons are had in admiration among you that are the guides of the Lay-mens Consciences.

We pass over the gross things of *Mariana's* Book: because, they which once licens'd it for love of the Doctrine; have since condemned it, for fear of their Kings heavy Displeasure.

But pray Sir, who condemned your Cardinals, *Bellarmino* and *Baronius*? who teach you, that the Pope may do with any King, as *Jehoiada* did with *Athalia*; that is, he may deprive him first of his Kingdom. and then of his Life. *Bellarmino* indeed elsewhere expresses it more like a Jesuit, and a man Bell. de Rom.  
Pont. l. 3. c. 8.  
Baron. Anno  
800. Sect. 10.

Bill. in Par-  
liament c. 3.

Suar. in Reg.  
M. B. L. c. .  
Sect. 10.

Greg. de Pal.  
Tom. 3. in  
Thomam dif.  
q. 12. P. 2.  
Philopater.  
p. 14.

man of distinctions in these words; *The Pope does not allow you not to obey your King, but he makes him that was your King to be not your King;* as who should say, when the Pope has done His part, then you are free to do Yours.

Again, who condemn'd your great School-men, *Suarez* and *Valentia*? of whom the one writes against his Majesties Gr nd-Father, that a *King* Canonically excommunicated, may be *deposed or killed by any man whatsoever*: the other says, that an Heretical Prince may by the Pope's sentence, be *depriv'd of his life, much more of his Estate, and of all Superi- ority over others.*

Nay, who has condemned our Country-man *Parsons*, or *Cresswel*? (for the high-fliers of Popery have been those of our own Nation) by whom this is laid down as a *Conclusion of the whole School of Divines and Canonists*, and declar'd to be certain, and of Faith; that any *Christian Prince whatsoever*, that shall manifestly swerve from the *Catholick Religion*, and endeavour to draw off others, does immediately fall from all *Power and Dignity, &c.* and that, even before any Sentence of the Pope is pronounced against him; and that all his Subjects whatsoever are free from all obligation of any Oath of Obedience which they have made to him as their lawful Prince; and that they may and ought (if they be strong enough) to eject such a one from the Government of Christians, as an *Apostate*, an *Here- tick*, a deserter of Christ, and an enemy of his Common-wealth, &c.

Cardinal *Perron* went not altogether so high; but yet he held to the Roman Catholick Principle, that *Kings may be deposed by the Pope when he sees cause.* He seem'd to be of another opinion while *Henry IV.* was alive: but when He was dead, and a Child was in the Throne, then he ventur'd to declare this publicly in his Oration \* on behalf of the whole Clergy of *France*. † He maintained that this was the current Doctrine in *France* till the time of *Calvin*: and for the contrary Doctrine, viz. That *Kings are not deposable by the Pope*, *Rossau* \* calls it the *Paradox of the Lutherans*; *Perron* calls it a *Doctrine that breeds Schisms: a gate that leads into all Heresie*; and to be held in so high a degree of detestation, that

\* Jan. 15. 615  
† Note that  
the Pope sent  
him thanks for  
it, and King  
*James* writ in  
answer to it,  
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fence of the  
Right of Kings  
\* Ross. p. 85.

that rather than yield to it, he and his fellow Bishops would chuse to burn at a Stake.

But how has this Doctrine taken among the Papists in our Kings Dominions? It has not taken with some of them, either because you have not thought it seasonable for you to instruct them in it; for Doctrines of this sort are then only proper to be inculcated, when they may do execution, or else because your Instruction has been over rul'd by some better Principle; as we doubt not there have alwayes been some of your Church, in whose generous breasts the Englishman has been too strong for the Papist. But yet this Doctrine has taken with others, and many of them have practised according to it, as we shall shew you hereafter; and many more would have been practising, if there had not been something to hinder them or deter them. For 'tis allowed by your Divines, as a very good Reason, for Catholics to omit the Duty of Rebellion, *if they are not strong enough* to go through with it. So *Bannez* excuses our English Catholics, and so *Bellarmin* does the Primitive Christians. Nay your Casuists say, if there be any notable danger of Death or Ruine, without which you cannot perform it, that then you are not bound to endeavour it. Long may these good Reasons continue; for if these were remov'd, we know not how far we might trust you. For one of your Brethren, another poisoner of the People, has been so forward already since his Majesties Restauration, as to declare in Print, that in case your Pope should take upon him to Deprive our King, he would not meddle between them. *I leave that Question*, saith he, *to be decided by the two supreme Powers, the Pope, and the King, when occasion shall be for it.*

*Bell. de Rom.  
Pont. l. 5. c. 7.*

*Watson's  
Quodlibets,  
p. 255. and  
295. &c. out  
of Bannez  
Valentia, and  
Parsons.*

*The Exhorta-  
tion in the af-  
ternoon, p. 22.*

[My Lords and Gentlemen, had this been a new Sect not known before, something perchance might have been doubted; but to lay this at their doors that have governed the civilised world, is the miracle of miracles to us.]

Sir. we know not how to cure your wonder, but by shewing you 'tis unreasonable. For you call it a *Miracle* that men judge according to good Evidence. Who doubts less

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The Exhortation in the afternoon. p. 227

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V. His speech  
in Parliament,  
p. 504. of his  
Works.

of the dangerousness of your Principles and Practices, than they that have read most, and had most experience of them? We can give you no greater instance, than in King *James* of blessed Memory, who was no stranger to you either way, and this is his Judgment of you: *That as on the one part, many honest men seduced with some Errors of Popery, may yet remain good and faithful Subjects: So on the other part, none of those that truly know and believe the whole Grounds and School conclusions of their Doctrines, can ever prove either good Christians or good Subjects.*

But pray Sir, when was it that you govern'd the civilized World? For the Eastern and Southern Churches never own'd your Government, nor yet the Western, while learning flourish'd: but when Barbarity had over-run it, then Popery grew up by degrees, and made it more barbarous both in Ignorance and in Cruelty. Then came in those Doctrines of Transubstantiation, &c. Then came in those Papal Usurpations, &c. which the World, being again Civiliz'd, hath partly thrown off, and partly reduced into more tollerable terms.

[Did Richard the First, or Edward Longshanks suspect his Catholics that served in Palestine, and made our Country's Fame big in the Chronicle of all Ages? or did they mistrust (in their dangerous absence) their Subjects at home, because they were of the same profession? could Edward the Third imagine those to be traitorous in their Doctrine that had that care and duty for their Prince, as to make them (by statute) guilty of Death in the highest Degree, that had the least thought of ill against the King? he pleased that Henry the Fifth be remembred also, who did those Wonders, of which the whole world does yet resound, and certainly all History will agree in this, that *was* Oldcastle be feared, and not those that believed the Bishop of Rome to be Head of the Church.]

Daniel's Hist  
Ric. I.

The Reigns of those Kings whom you speak of, were in those dark times; when all Goodness declin'd, and Corruptions were daily growing upon us. *Richard* the First, being told he had three wicked Daughters, Pride, Covetousness, and Lechery, said he could not match them better than among your Templers, Fathers, and Friars. *Edward* the First out-law'd the whole Clergy of this Realm, for refusing

sing to pay the King any Taxes, because the Pope had forbidden them to do it. And both those other Princes whom you mention, made Laws against his Usurpations. *Edward* the Third made a notable one of this kinde, by advice of that very Parliament, in which he enacted his *Laws against Treason*. And certainly *Henry* the Second was more vex'd with *Becket*, than ever *Henry V.* feared *Oldcastle*. We doubt not, those Kings had many good Subjects, and our King hath some better than you seem to be. But they differed not in Religion, as you do from ours: And yet then, your Faction was alwayes encroaching where it was suffered, and dangerous where it was opposed.

*Walsingham.*  
Edw. I 1298.

25. E. 3. Vide  
Statute of  
Provisors.

Did not your Pope force King *John* to do him homage for *England*? Did he not wrestle with *Edward I.* \*for the Sovereignty of *Scotland*? hath he not often laid claim to the Kingdom of *Ireland*? If the old Gentleman in a pet should go to turn out his Tenant, what would our King have left when these are disposed of?

\* *Mat. Westm.*  
1301.

[*We will no longer trouble you with putting you in minde of any more of our mighty Kings who have been feared abroad, and as safe at home as any since the Reformation of Religion. We shall only adde this, that if Popery be the enslaving of Princes, France still believes it self as absolute as Denmark or Sweden.*]

The King of *France* will believe what he pleases, but not all that you say of him. For he cannot but know, that the Pope gave away that Kingdom from some of his Predecessors; and maintained War in it against his Grandfather, till he brought him to his terms. And why hath not his Holiness dealt so with him that now is? partly for the sake of his Religion; but chiefly for fear of a storm, lest his Coin should do that which *Lewis* the Twelfth's only threatned in the Inscription of it, *PERDAM BABYLONIS NOMEN*.

*Tbu. Hist. l. 1.*

[*Nor will ever the House of Austria abjure the Pope to secure themselves of the fidelity of their Subjects.*]

For the *Austrian* Princes that are so link'd to the *Pope*,

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The Spaniard holds the Kingdoms of *Navar*, and of *Naples*, and *Sicily*, only by the Popes gift; by which he should have *Ireland* too, and *England*, but that the right Heir keeps them from him.

and whose *Subjects* are all Papists; you suggest a mad way to *secure* themselves by firing their Countrey about their ears.

But what is this to *England*? where *since the exclusion* of that trash, which you call *the Catholick Faith*, the King and the greatest part of his people are no Papists, and have had so much trouble and danger from them that are. May not Reason and experience teach us to fear, that having to do with the same kinde of Adversaries, we may still have some trouble, some and dangerous Enemies? No, we have none to fear but our selves, if we may believe you. For say you,

*[We shall alwayes acknowledge to the whole world, that there have been as many brave English in this last Century, as in any other place whatsoever: yet since the Exclusion of the Catholick Faith there hath been that committed by those, who would be faine called Protestants, that the wickedest Papist at no time dream't of.]*

Pray Sir what may that be? For you have murdered Kings, and them of your own Religion, four or five in this Realm since the Conquest. (not to speak of those numbers elsewhere) But that was in the growing Age of Popery. In later times, have you so soon forgot our Kings Grand-Father *Henry IV.* murdered by *Ravaillac*, or his Predecessor *Henry III.* murdered by Friar *Clement*? And the people you have kill'd up by whole Families and Townships. Witness *England, Ireland, France, Piedmont*, which you will hear of elsewhere. These things have been done by Papists broad-awake, and what must that be which the wickedest of them never dream't of?

*[T was never heard of before, that an absolute Queen was condemned by Subjects, and those styled Peters, or that a King was publicly tryed and Executed by his own people and Servants.]*

*Walsingham;*  
Hist. Ed. 1.  
1306.

First you tell us of the Queen of Scots put to Death in Queen *Elizabeth's* Reign. It was by the same colour of right, we suppose, that *Wallis* suffered in *Edward the Firſt's* Reign, namely of that Sovereignty that our Princes challenged

lenged over *Scotland*. But *Edward I.* was erewhile a laudable Papist; and *Queen Elizabeth* for all this might be a very good Protestant. Sure we are, that King *James* and King *Charles*, who were nearest concerned in this matter, never imputed the Fault of it to her Religion.

Your other instance is, of that most execrable Murder, committed on the best of Kings, by his own Subjects, and by such as you say, *would fain be called Protestants*. Sir, we *would fain be called Christians*, and Members of the Catholick Church. Would you take it well of a Turk, that should therefore charge our faults upon you? but you do worse then a Turk, in charging these mens faults upon us. They were neither then nor since of our Communion, but that blessed Prince was, whom they murder'd. He declared upon the Scaffold, *I dye a Christian, according to the profession of the Church of England, as I found it left me by my Father*. He charged the Princess *Elizabeth*, not to grieve, and torment her self for him; for that would be a glorious Death which he should dye, it being for the Laws and Liberties of this Land, and for maintaining the true Protestant Religion. He died with some Care not to leave you this advantage by his Death; as it appears by these words of his last Letter to his Majesty that now is. *The scandal of the late Troubles which some may object and urge to you against the Protestant Religion established in England, is easily answered to them or your own thoughts in this, that scarce any one who hath been a beginner or an active persecutor of this late War against the Church, the Laws, and me, either was or is a true lover, embracer, or practicer of of the Protestant Religion established in England; which neither gives such Rules, nor ever before set such Examples.*

Letter to  
the Prince.

[My Lords and Gentlemen, we know who were the Authors of this last abomination, and how generously you strove against the raging Torrent; nor have we any other ends to remember you of it, but to shew that all Religions may have a corrupted spawn; and that God hath been pleased to permit such a Religion, which our Progenitors never saw, to convince you perchance (whom for ever may be prosper) that Popery is not the only source of Treason.]

But do you indeed know who were the Authors of this last  
abom.

# The Papists Apology answered

† V. L. Estrange  
1639. in Haz-  
bernfields  
Relation.

\* Answer to  
the Reasons  
for no  
Address.

Large  
Declaration  
concerning  
the tumults in  
Scotland, p. 3.

\* Answers to  
the Reasons  
for the Votes  
of no Address.  
† Answer to  
Philanax, p. 59

abomination? Pray Sir be plain with us, for in these doubtful words, there seems to be more truth than every man is aware of. The Rebellion that led to it began, we know, in Scotland, where the design of it was first laid by † Cardinal Richelieu his *Majesties irreconcilable Enemy*. \* Then it broke out in Ireland, where it was blest with his Holiness's Letters, and assisted by his Nuntio, whom he sent purposely to attend the Fire there. Lastly here in England, you did your parts to unsettle the people, and gave them needless occasions of jealousy, which the vigilant Phanaticks made use of, to bring us all into War and Confusion.

Both in England and Scotland, the special Tools that they wrought with were borrowed out of your Shops.

It was his Majesties own Observation (by which you may guess whose spawn they were.) *Their Maxims*, saith he, *were the same with the Jesuites; their Preachers Sermons were delivered in the very phrase of Becanus, Scioppius, and Eudæmon Johannes; their poor Arguments, which they delivered in their seditious Pamphlets printed or written, were taken almost verbatim out of Bellarmin and Suarez.*

In Ireland, where you durst do it, you imploy'd Iron and Steel against him; with which you might as well have preserved him, if you had pleased; but you denyed to do that, (as he tells us; *only upon account of Religion* \* Then followed the accursed Fact it self, agreed to in the Councils of your Clergy, † contriv'd and executed by the Phanaticks. In vain did the poor Royallist strive against it, for what could he do? when two streams met against him, of which the deepest was that which came from Rome, where the false Fisherman drew up all his Penstocks, to overwhelm us with those troubles, which, for the advantage of his trade, he had often before endeavour'd, but could never prevail till now to send them pouring in upon us.

[Little did we think, (when your Prayers and ours were offered up to beg a blessing on the Kings Affairs) ever to see that day, in which Carlos, Gifford, Whitgrave, and the Pendrels, should be punished by your desires for that Religion which obliged them to save their forlorn Prince, and a stigmatized man (for his Offences against King and Church) a chief promoter



*promoter of it. Nay lest, did we imagine, that by your Votes Huddleston might be hang'd, who again secured our Sovereign, and others free in their fast Possessions that save as Judges, and sealed the Execution of that great Prince of happy Memory.]*

That many Gentlemen of your Church were not of your party, we do willingly acknowledge; and that some of them in that critical day of Danger, did the King very eminent Service. But so did the Protestants too; therefore you cannot ascribe this to your Religion. Nor does it seem reasonable, that to require particular persons for their service, we should abandon those Laws which may secure the publick against as great a danger.

To question his Life that had freely exposed it for our Sovereigns, were too great a barbarity for any Christians but of your Sect, or any Age but Queen *Maries* dayes; for then Sir *Nicholas Throgmorton* was indeed so dealt with; but we do not more detest those times than such examples. And we know that his Majesty, without any trespass on his Laws, may protect and reward those persons whom he judgeth deserving it; as well as his Royal Predecessors did, in whose Reigns the penal Laws were made.

*Dolemans*  
Conference  
of Succession,  
part 2. p. 237.

Pray be you as favourable to the *stigmatized Man*, (whom sure you are not angry with for his Offences against King and Church, whatsoever you say;) and if he be now a promoter of any thing that displeaseth you, bear with him, as his Majesty doth; for whom he lately did his utmost against Phanaticks toward the bringing of him in: and he would not willingly live to see the Pope turn him out again.

For the Regicides, be as severe with them as you please; only beware how you tax his Majesties Mercy, for fear you may have need of it.

*[We confess we are unfortunate, and you just Judges, whom with our lives we will ever maintain to be so; nor are we ignorant the necessity of Affairs made both the King and you do things, which formerly you could not so much as fancy. Yet give us leave to say we are still Loyal; nay to desire you to believe so: and to remember how Synonymous (under the late Rebellion) was the word Papist and Cavaliere; for there was never no Papist that was not deemed a Cavaliere, nor no Cavaliere that was not called a Papist, or at least judged to be popishly affected.]*

Your

# The Papists Apology answered

Your fawning upon the Parliament, and commending of your selves, we pass over as things of course. And we equally believe you now, as you did the Phanaticks heretofore, when they called us Papists; or as we did you e'rewhile, when you called them Protestants. For, pray Sir, what did they to be called Protestants? Or what did *we* to be *judged Popishly affected*? And if all *Papists*, as you say, were *deemed Cavaliers*; we hope some of them have had the grace to be ashamed of it. In *Ireland* there were whole Armies of Irish and English, that fought against his Majesty, solely upon the account of your Religion. In *England* it is true, some came in voluntarily to assist him; but many more of you were *hunted into his Garrisons*, by them that knew you would bring him little help and much hatred. And of those that fought for him, as long as his Fortune stood; when that once declined, a great part even of them fell from him. From that time forward, you that were, *alwayes, all, deemed Cavaliers*, where were you? In all those weak Efforts \* of gasping Loyalty, what did you? You complied, and flattered, and gave sugar'd words, to the Rebels then, as you do to the Royallists now. You address your Petitions † to the *Supream Authority of this Nation, the Parliament of the Commonwealth of England*, you affirmed \* that you had generally taken and punctually kept the *Engagements*. You promised that if you might but enjoy your Religion † you would be the most quiet and useful Subjects of England. You prov'd it in these words. \* *The Papists of England would be bound by their own Interest (the strongest Obligation amongst wise men) to live peaceably and thankfully in the private exercise of their Consciences; and becoming gainers by such compassions, they could not so reasonably be distrusted, as the Prelatic Party that were losers.* You prov'd it more amply by real Testimonies; which we have no pleasure in remembring, and you would have less in hearing of them. These things were too lately done to be talk'd of.

If after all this said and done for your own Vindication, you were still *deemed Cavaliers*, the more was your wrong. But who could help it? all the right we can do you, is, not to believe it.

We

2 Moderator,  
P. 43.

\* 1647, 1656,  
1659.

† First Moderator. p. 59.

\* Second Moderator. p. 41.

✓ Answer to Philanax,  
p. 63. of

Father Bret.  
† First Moderator. p. 31.

\* First Moderator. p. 36.

[We know though we differ something in Religion (the truth of which let the last day judge) yet none can agree with your Inclinations, or are fitter for your converse than we; for as we have as much Birth among us as England can boast of, so our Breeding leans your way both in Court and Camp: and therefore had not our late sufferings united us in that firm tie, yet our like humors must needs have joynted our hearts. If we erre, pity our condition, and remember what your great Ancestors were, and make some difference between us (that have twice converted England from Paganisme) and those other Sects that can challenge nothing but intrusion for their imposed Authority.]

As for Religion, we agree with you in all that is truly Catholick: We differ from you only in not admitting your Innovations. And whether justly, we say also, *let the last day Judge*. Your *Converse, Breeding &c.* we heartily respect as far as 'tis English. But we suspect every thing that leans towards a forreign Jurisdiction. And we would be loth, by our kindeness to those things wherein we agree with you, to be drawn into the danger of those things in which we differ from you.

By that sham of your having *twice converted England from Paganism*, (sure you mean that we in this Island have been twice converted by persons sent to us from *Rome*. Which you will never perswade any one to believe, that dares trust himself to taste of Church History without one of your Fathers chewing it for him. But supposing this to be true, pray what would you infer from it? That because we received good from the Primitive Christians of that place, therefore we should lay our selves open to receive any evil that may happen to us from their degenerate Successors.

[But 'tis generally said, that Papists cannot live without persecuting all other Religions within their reach.

We confess where the name of Protestant is unknown, the Catholick Magistrates (believing it erroneous) do use all care to keep it out: Yet in those Countries where liberty is given, they have far more priviledges then we under any reformed Government whatsoever. To be short, we will only instance France for all, where they have publick Churches, where they can make what Proselytes they please, and where it's not against Law to be in any charge or employment. Now Holland (which permits every thing) gives us, 'tis true, our Lives and Estates, but takes away all trust in Rule, and leaves us also in danger of the Scout whenever he pleaseth to disturb our Meetings.]

## The Papists Apology answered

What is generally said of the Popish Persecutions, is also generally believed. But Sir, you answer it deceitfully. For you tell us of the manner; first, of those Countries *where the name of Protestant is unknown*; and next, of those Countries *where liberty is given*: but you slip over a third sort, namely, of those where the *name of Protestant* is well known, and yet no *liberty is given*. Pray what *liberty* have the Protestants in *Flanders*? We are told they have none: and yet the *name* of them is very well known there. The like may be said of divers other Countries. Nay in *England*, while it was yours, did you give any *liberty* at all? yet the *name of Protestant* was very well known here, and was sufficient for the burning of any one that was known by it. But you say you *will only instance France for all*. Very wisely resolved, for it would not have been for your credit to instance any other. In *France* then, whatsoever liberty the Protestants enjoy, it is by vertue of their Edicts: which how they were obtained, we shall have occasion to minde you; and how they are observed, let the poor *Hugonots* tell you. But if they were observed to the full; should we therefore grant you that *liberty* which is *against Law*, because they are allowed that which you say is *not against Law*.

K. James Defence of the  
Right of  
Kings. p.  
479, 480.

In *Holland*, the Papists may have some reason to complain, if their Masters allow them no more liberty than you speak of. For it was chiefly by their hands, that the Spanish yoke was thrown off; which on the contrary, our Papists were so fond of, that for divers years together, we had much ado to keep them from pulling it on upon our necks.

[Because we have named France, the Massacre will perchance be urged against us; but the world must know that was a cabined plot; condemned as wicked by Catholick Writers there, and of other Countries also; besides, it cannot be thought they were murdered for being Protestants, since 'twas their powerful Rebellion (let their Faith have been what it would) that drew them into that ill machinated destruction.]

The French Massacre, which you next speak of, was a thing of so horrid a cruelty, that, as *Thuanus* tells us,

con-

\*considering men, having turn'd over the Annals of the Nations, could finde no example of the like in all Antiquity. \*It was cloaked over with shew of the greatest amity in the world; namely of a Marriage between the Houses of *Valois* and *Bourbon*; to which all the Chiefs of the Protestants were most lovingly invited. There, after the jollity of Mirth, and caresses of Entertainment, in the dead time of the night, the whole City was in Arms about them; they fell upon all the Protestant Houses and Lodgings; they butchered them without distinction, Men, Women, and Children, till the Channels ran down with Blood into the River: And scarce a Protestant was left alive, except the \*Bridegroom and the Prince of *Conde*; who turned Papists to escape their hands; and yet they could not escape them, the one being poisoned, and the other stabb'd by men of your Religion. This hellish Stratagem, you say, was condemned as wicked by Catholick Writers. It was likewise extoll'd as glorious by Catholick Writers. But pray Sir, what think you of it? you are bashfull in company, but one may guess at your meaning. First, You say it was a *Cabinet Plot*, a fine soft word, for the butchering of 30000. persons. Next, in answer to them that call it *murder*, you seem to blame it as a thing done to halves; for what else can you mean by calling it an *ill machinated destruction*? Lastly, whatsoever it was, that which drew it upon them, you say, was *their Rebellion* (let their Faith have been what it would.) Nay Sir, it was their Faith (let their Obedience have been what it would) For neither had that King better Subjects than those which were massacred; nor had his Successor erranter Rebels than those that did massacre them. Brave *Coligni* was the first murdered; and his Head was sent to *Rome*, while his Body (according to his own ominous\* wish) was man-gled and dragged about the Streets of *Paris*. The Duke of *Guise* was chief of the murthers; whose *factious Authority*, as you sweetly style it, was as black a Rebellion as ever that Kingdom saw. But to end this Question, whether these men were massacred for *Protestant Religion*, or for *Rebellion*; let us take judges between us: for possibly, We

\*Thu. Hist.  
l. 53.  
\*Thu. Hist.  
l. 53.

\*Guiscard, in his Oration said, It was a great error that they had not cut the Basilick vein

Id. l. 53.

\*Thu. Hist. l. 52. Being forewarn'd of the Plot; and advis'd to stand upon his Guard; He wisht rather to have his Body drag'd, &c. than to see any more civil Wars in France.

Defence of  
the right of  
Kings in his  
Works.  
p. 479.

may be partial for the one, and You for the other.

First, Of *Rebellion*, a King should be the most competent Judge: hear therefore what King *James* saith, who lived in the fresh memory of those dayes. *I could never yet learn (saith he) by any good and true Intelligence, that in France, those of the Religion took Arms against their King. In the first Civil Wars they stood only upon their Guard, they stood only to their lawful Wards, and Locks of Defence. They armed not, nor took the Field, before they were persued with Fire and Sword, burnt up and slaughtered. Besides, Religion was neither the root nor the rinde of those intestine Troubles. The true ground of the Quarrel was this; During the minority of King Francis II. the Protestants of France were a refuge and succor to the Princes of the Blood, when they were kept from the King's Presence, and by the Power of their Enemies were no better than plainly driven and chased from the Court. I mean the Grandfathers of the King now Reigning, and of the Prince of Conde, when they had no place of safe retreat. In regard of which worthy and honorable Services, it may seem the French King hath reason to have the Protestants in his gracious remembrance. With other Commotion or Insurrection the Protestants are not justly to be charged. Certain it is, that King Henry III. &c. by their good Service was delivered from a most extream and imminent peril of his Life, &c. they never abandoned that Henry III. nor Henry IV. in all the heat of Revolts and Rebellions raised by the Pope, and the more part of the Clergy, &c.*

Then, of *Religion*, since you will allow none but the Pope to be judge, let us hear his Judgment, from *Thuanus*, who was a Roman Catholick, and a most authentick Historian. He tells us the Pope had an account of the Massacre from his Legate at *Paris*, that he read his Letter in the Consistory of Cardinals, that there it was decreed that they should go directly to *St. Marks*, and there solemnly give thanks to Almighty God for so great a blessing conferred upon the Roman See, and the Christian World. That soon after a Jubile should be publisht through the whole Christian World, and these causes were exprest for it, To give thanks to God for destroying in France the Enemies of the Truth, and of the Church,

*Thu. Hist.*  
l. 53.



Church, &c. In the Evening, the Guns were fired at St. Angelo, and Bonfires were made, and nothing was omitted of all those things that use to be performed in the *greatest Victories of the Church*. Some dayes after there was a Procession to St. Louis, with the greatest resort of Nobility and People. First went the Bishops and Cardinals, then the Switzers, then the Ambassadors of Kings and Princes; then under a Canopy, went his Holiness himself, with the Emperors Ambassador, bearing up his Train for him, &c. Over the Church Door was an Inscription set up, in which the Cardinal of Lorrian, in the name of the King of France, congratulated his Holiness, and the Colledge of Cardinals, &c. for the *plainly stupendious effects, and altogether incredible events, of their Councils given him, and of their assistance sent him, and of their twelve Years Wishes and Prayers*. Soon after, the Pope sent Cardinal Ursin in his name, to congratulate the King of France, who in his Journey through the Cities, highly commended the Faith of those Citizens that had to do in the Massacre; and distributed his Holinesses blessings amongst them. And at Paris, being to perswade the reception of the Council of Trent, he endeavoured it with this Argument, That the memory of the late Action to be magnified in all ages, as conducing to the glory of God, and the Dignity of the Holy Roman Church, might be, as it were sealed by the Approbation of the Holy Synod: for that so it would be manifest to all men that now are, or hereafter shall be, that the King consented to the destruction of so many lives, *not out of hatred or revenge, or sense of any injury of his own, but out of an ardent desire to propagate the Glory of God*. That, what could not be expected whilst the Faction of Protestants stood, now since they were taken away, the Catholick Apostolick Roman Religion, which by the Synod of Trent is cleared from the venom of the Sectaries, might be established without Controversie, and without Exception through all the Provinces of the French Dominion.

Well spoken, worthy Head of thy Church we will take thy Judgment about cutting of throats at any time;

# The Papists Apology answered

time; thou dost not mince the matter, as this English limb of thee doth: who yet is thus far to be commended; that since he durst not say of it as he desir'd, for fear of provoking us, yet he would not call it as it deserved, for fear of too much contradicting thee.

[May it not be as well said in the next Catholick Kings Reign, that the Duke of Guise and Cardinal, Heads of the League; were killed for their Religion also? Now no body is ignorant, but 'twas their Factions Authority which made that jealous Prince design their Deaths, though by unwarrantable means.]

Henry III.  
of France.

Henry. IV.

Thu. Hist.  
l. 91.

Refs. p. 170.  
A thousand  
times worse  
than Mahomet  
p. 171. From  
the begining of  
the world, no  
Nation or  
State ever  
endured such  
a Tyrant.

\*Sixtus V.  
quoted his  
own Predi-  
ction in his  
Oration that  
follows.

The Duke of Guise and his Brother were not killed for their Religion, for they were killed by one of the same Religion, and one that was bent against the Protestants as much as they. Only because he spared the blood of the Protestants your zealots hated him; and so much the more, because a Protestant being his Heir, he would not declare him incapable of the Succession. For these causes, by the Popes consent, these *Guises* (whom he called the *Macchabees of the Church*) entred into an *holy League* against their King; and called in the Succors of *Spain* and *Savoy*, which they paid for with the Rights of the Crown; they maintained a sharp War against him, and did all that was in their power, to deprive him of his Kingdom and Life. Whereupon that *jealous Prince*, (as you favourably call him) for his own preservation, was urged to deal with them, as they had dealt with the Protestants; from whose case, this of the *Guises* is so vastly different, that one would wonder why you should mention it.

But since you have led us thus far out of the way, let us invite you a little farther. The Pope Excommunicated the King for this Action, and granted 9. Years of true Indulgence to any of his Subjects that would bear Arms against him; and foretold, \* (as a Pope might do without Astrology) that *e're long he should come to a fearful Death*. The Subjects took Arms, and earned the Indulgence. A Frier took his Knife, and fulfilled the Prediction; by ripping up those Bowels that were alwayes most tenderly affected with kindeness to the Monkish Orders. But what joy was there

at Rome for this! as if the news of another Massacre had come to Town; one would think so, by the Popes Oration\* to his Cardinals: in which he sets forth this *work of God* (the Kings Murther) for its wonderfulness to be compared with *Christs Incarnation and Resurrection*. And the *Friars* Vertue, and Courage, and fervent Love of God, he prefers before that of *Eleazar* in the *Maccabees*, or of *Judith* killing *Holofernes*; and the murdered King, (who had professd himself to dye in the *Faith of the Roman Catholick Apostolick Church*) he declared to have died in the *Sin against the Holy Ghost*. Pray Sir, may it not well be said, that *Papists cannot live without persecuting Protestants*? when we see a Popish King stabb'd and damned for not persecuting them enough, or for doing the work of the Lord negligently.

\*Printed at Paris, 1589. by the Princes of the Holy League, and approved by the Sorbon.

[If it were for Doctrine that Hugonots suffered in France, this haughty Monarch would soon destroy them now, having neither Force nor Town to resist his Might and Puissance: They yet live free enough, being even Members of Parliament, and may convert the Kings Brother too, if he think fit to be so. Thus you see how well Protestants may live in a Popish Country, under a Popish King: nor was Charlemain more Catholick than this; for though he contends something with the Pope, 'tis not of Faith, but about Gallican Privileges, which perchance he may very lawfully do.]

[Fudge then worthy Patriots, who are the best used, and consider our hardship here in England, where it is not only a Fine for bearing Mass, but death to the Master for having a Priest in his House: and so far we are from preferment, That by Law we cannot come within 10. miles of London; all which we know your great mercy will never permit you to exact.]

You say, if this were true, then *this haughty Monarch would soon destroy his Hugonots now*. No such consequence, Sir, for he may persecute them, and not *destroy* them; he may *deffory* them, but not so *soon*. Princes use to go their own pace, whilst they are upon their legs; but if any misfortune throws them upon all four, then the Pope gets up and rides them what pace he pleaseth. Nor is this Monarch yet so *Catholick* as *Charlemain* was, if he were, he would do as *Charlemain* did, He would be Patron of all the Bishopricks in his Empire, even of *Rome* it self, if it were there. He would make the Pope himself know the distance

King. James works p, 483i

Canon Agath. Dist. 63.

# The Papists Apology answered

*Fauchet, Anno.  
801. c. 10. that  
the Pope  
ador'd him,  
not be the  
Pope.  
Council of  
Frankford,  
Anno. 794.*

distance between a Prelate and an Emperor. He would maintain the Rights of his Crown, and not chop Logick about *Gallicane Priviledges*, which you say, like a sly Jesuir, that *perchance he may lawfully do*. He would call a Council when he pleased, to separate Errors from the *Faith*: as *Charlemain* himself called a Council against Image Worship, which was then creeping into the Church. This were a good way of *destroying* the *Hugonots*, by taking away all causes of strife amongst Christians. By any other way than this he cannot destroy them, without the violation of his Laws: which, as they are the only *Forces and Towns*, whereby Subjects ought to be secured against their King; so, since he is pleased to allow them no other, these Laws, backt with his puissance, are forces enough to secure them against their fellow Subjects.

We cannot pass this Paragraph, without observing your Jesuitical ingenuity; how you slight those favours that you have; how you complain of those *hardships* that you have not; and how you insult over the poor *Hugonots*, by comparing with them, who generally would mend their condition by changing with you. Pray, Sir, do not Popish Peers sit in our English *Parliaments*, as well as Protestants in the French? or have you not as free access to our *Kings Brother*, as they have to theirs? Or would you have his Highness to Catechise, as the Abbot had the Duke of *Glocester*? perhaps that you would have. Otherwise, we know nothing but his Highnesses Wisdom and care of his Conscience that guards him from you.

Of the Laws you complain hideously, *Worthy Patriots consider our hardships*. And yet, those very *Laws* you complain of, you never knew executed in your life; and you tell us soon after, that you *know* they never will be. For what cause then were they enacted? Plainly for this cause, to guard the lives of our Princes against your traitorous practices.

[*It hath often been urged, that our Misdemeanors in Queen Elizabeths dayes, and King James his time, was the cause of our Punishment.*]

Your

Your *Misdemeanors*! we cry you me cy, if they were no more; but that comes next to be argued, whether they were *Misdemeanors* or Treasons?

[We earnestly wish that the party had more patience under that Princess. But pray consider (though we excuse not their faults) whether it was not a question harder than that of York and Lancaster, the cause of a War of such length, and death of so many Princes, who had most right, *Q. Elizabeth*, or *Mary Stuart*: for since the whole Kingdom had crowned and sworn Allegiance to *Q. Mary*, they had owned her Legitimate Daughier to Henry the Eighth; and therefore it was thought necessarily to follow by many, that if *Mary* was the true Child, *Elizabeth* was the Natural, which must then needs give way to the thrice Noble Queen of Scots.]

Under Queen *Elizabeth*, you wish your Party had more patience; and we think they needed none; for in the first 10. Years of her Reign they had no business for it. In all that space of time, which was twice as long as Queen *Maries* Reign, though it was fresh in memory what the Papists had done, yet not one of them suffered Death; till the Northern Rebellion: which being raised against her, only upon the account of her Religion: it appears that she was the persecuted person: she had the occasion for Patience and you would have wished them more Loyalty, if any such thing had been in your thoughts. But perhaps you wish they had so much patience, as not to have discovered their design before it was fully ripe for execution. Not unlike. For it appears, you account Rebellion no fault; by this, that you say, you excuse not their faults, and yet you do excuse their Rebellion.

Philopater.  
P. 103.

You excuse them, by saying, it was a very hard Question, whether the Right of the Crown lay in her, or in the Queen of Scots; for that many thought Queen *Elizabeth* illegitimate. Pray Sir, who thought it? or when arose that Question? The Arch-Bishop of York, though a Papist, in his Speech at the publishing of Queen *Maries* Death, said, No man could doubt of the justness of the Lady *Elizabeths* Title to the Succession. The whole Kingdom received her, and owned her as Queen, more generally and freely than ever they did Queen *Mary*. The

Rossie. p. 223.  
faith of them that were pretended to dye for your Religion, Where was it ever heard that they denied her to have been the lawful Queen?

\*Philip II.  
and Henry II.  
for them-  
selves, and  
the Emperor  
Maximilian  
for his  
Brother  
Charles.  
\*Council of  
Trent, l. 5.  
Anno 1558,

\* In his  
Letter by  
Parpaglia,  
dated 1560.  
May. 5.  
\* Dated 1570  
Feb. 25.  
† See the Bull  
it self, there is  
not the least  
mention of  
Bastardy in  
it.

\*James Buon-  
compagno.  
† Don John.  
\*Whom his  
Holiness had  
created Mar-  
quis of Lem-  
ster, Earl of  
Waxford, &c.  
Thu Hist. l. 64.

Neighbour Kings of *Spain* and *France*, and the Emperor offered \* Marriage to her, in hopes to have got the Crown by her. The Queen of *Scots* her self did acknowledge her, and claimed nothing more than to be Heir to her, and so did King *James* that was her Successor. So that whosoever opposed Queen *Elizabeth's* Right; if they were English, 'tis apparent they were Rebels; and if they were Papists, we may guess what led them to it. For, the first that Questioned her Title, was Pope \**Paul IV.* who would not acknowledge her for sundry causes; the chief that he alledged were these. First, Because *this Kingdom is a Fee of the Papacy, and it was audaciously done of her to assume it without his leave.* The second was, because *she was Illegitimate*; for if her Fathers Marriage were good, the Pope must let down his Mill. But after all this, his Successor *Pius IV.* \*did own her, and would have done any thing for her, so she would have owned him. Which because she would not, the next Pope, *Pius V.* issued out his Bull \*against her, and deposed her; not for Bastardy † but for Heresie; that is, for being a Protestant: for which Heresie it was, that the Northern men rebelled against her, and many more of her Subjects disowned her; and some or other were every foot plotting how to take away her life.

True it is, that some of these pretended to do it in favour of the *Queen of Scots.* But how if that Queen had not been a Catholick? or Queen *Elizabeth* had not been thought *Illegitimate*? Would a legitimate Protestant have been so contended for? Or would a Popish Bastard have been rejected by them?

Pope *Gergory XIII.* had occasion to consider this. For his Holiness had a Bastard \*of his own to provide for, and another † of the Emperors; no doubt good Catholicks both of them. To one he gave the Kingdom of *Ireland*, and set out *Stukely*, \*with Forces to win it for him. To the other he gave the Kingdom of *England*, and gave him leave to win it for himself. But what was all this to the *thrice Noble Queen of Scots*? Possibly she might have been preferred to have married one of the two; but then it must have



have been expressly with this condition, that her Son *King James* (who was a Heretick) *should have nothing to do with the Succession.*

When their bubbles were broken, and she was dead, all her *Right* descended to *King James*; who being as little to the Popes minde, as *Q. Elizabeth* was, *Sixtus V.* only took no publick notice of Him, but he proceeded with all his might against Her. He curst her afresh, and published a Croisade against her; and gave the whole *Right* of her Kingdoms to *Philip II.* King of *Spain.* But neither that Popes Bounty, nor his three Successors Blessings, nor the Spanish Arms, nor the Italian Arts, (for no way was left untried) could ever prevail against Gods Providence; which, till the end of her dayes, kept that *Queen* alwayes fast in her Possession.

At last, Pope *Clement VIII.* seeing there was nothing to be done against her, resolv'd to let her go like a Heretick as she was; and to take the more care that another Heretick should not succeed her. For which cause he sent over two Breves into *England*, one to the Clergy, and the other to the Laity, commanding them not to admit any other but a Catholick, though never so near in Blood, to the Succession: that is to say, in plain words, not to admit *King James* to Reign after *Queen Elizabeths* death. So 'tis clear, that your Popes never stuck at that *hard Question* that you speak of.

*Camden.  
Eliz. 1600.*

Let us see what our Countrey-men did; who, as you say, *suffered for it in those dayes.* They did like obsequious Members, at every turn, as their head directed them. They acted for the Papal Interest as far as they were able. They made the *House of Scotland* the Cloke for it, as far as it would reach. And it reacht pretty well, as long as the Title was in *Queen Mary.* But after the Title came to be in *King James*, Pray Sir, name us those Papists, or but one single person of them, that either did or suffered for him; and then you bless us with a discovery.

What then? were they idle for so many years as past between the commencing of his Title, and the Death of

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Queen Elizabeth? Nothing less. For they were as busie as Bees, in contriving how to hasten her death, and how to put him by the Succession. And if it were for his Service, that they would have destroyed Her; pray for whose service was it, that they would have defeated Him? But that will be known by the story.

Soon after his Mothers Death was the Spanish Invasion; which would have defeated him with a Witness, if it had sped; and yet our Papists, both Negotiated \* it, and writ in Defence † of it. Afterwards in Scotland your Jesuites procured the Earl of Huntley \* and others to raise a powerful Rebellion against him. \* In England they endeavoured to perswade the Earl of Derby † to set up a Title to the Crown; which he honestly revealing, was poisoned soon after, according to the propheticall threatning of Hesketh whom they had made use of to perswade him.

When these single shots failed, Father Parsons \* gave a broad-side to the Royal House of Scotland. For he published a Book under the name of Doleman, wherein he set up divers Competitours for the Succession, and consequently so many Enemies to the unquestionable Right of that Family. And to provide one sure Enemy upon the place, he found out a Tide for the Earl of Essex, the most ambitious and popular man in the Nation, to whom also he craftily dedicated his Book. In which he mentions, among other Books of this nature, one written by Lesley concerning the Queen of Scots Title; another by Hephinton for the King of Spains Title; and another concerning the Prince of Parmas; But for his part, before these and all others, he prefers the Title of the Infanta. And, to shew that he meant as he said, he caused their Scholars in the Seminaries abroad to subscribe to it, and made them swear to maintain it, and bound the Missionaries to promote it in those places which they were to be sent. Whereas for King James his Title, he prefers several others before it, and tells us, *I have not found very many in England that favour it*: meaning sure of your Catholicks, with whom his converse chiefly was; and concerning whom he gives this remarkable testimony, that

\*Camden.

Eliz. 1588.

†Cardinal

Allens

admonition.

W. Watsons

Quodl. p. 240.

and 247.

\*Camden

Eliz. An. 1589.

Watson

Quodl. p. 150.

†Camden Ib.

Anno 1593.

Watson. Ib.

p. 154.

\*Camden. Ib.

Anno 1594.

Dolemans

Conference

about the

next succession

to the Crown.

Doleman part.

2. p. 9.

Camden. Ib.

1602.

Watson. Ib.

p. 279.

Doleman. Ib.

p. 109.

*the Catholicks make little account of his Title by means of Succession.* Ib. p. 110.

We have reason to believe he did not wrong them, because when an answer was written to his Book, the Arch-Priest *Blackwel* would not suffer it to be published. And your next Head-Officer, the Provincial of the Jesuites, declared he would have nothing to do with King *James* his Title: and 'twas the common voice of the men of his Order, that if King *James* would turn Catholick, they would follow him; but if not, they would all dye against him.

*Watson. Ib.*

p. 107.

*Tortura Torti.*

p. 197.

*Watson. Ib.*

p. 150.

Which pious Resolutions were seconded with agreeable Actions. For they endeavoured, as far as Catholicks are obliged by their principles, *viz.* as far as they durst and were able; at first, to hinder him from coming in, and afterwards to throw him out again or to destroy him in the place, as we shall have occasion to shew you in the answer to the next Paragraph.

The mean while out of this present discourse, in which you cannot deny any thing that is material to our purpose; It appears that this *hard question of Rights to the Crown*, was not between the parties themselves in one or t'other of whom you confesse the right was. It appears that your Infallible Judge of Controversies very easily and impartially resolv'd it, by denying both sides of the question, and assuming the whole right to himself. It appears that your Catholicks, who are said to have sided with one against the other, did in truth side with the Pope against them both. And lastly, it appears that their *misdemeanors* were inexcusable Treasons, if any Treason can be inexcusable that is befriended with such an Apologist.

[*'Twas for the Royal House of Scotland, that they suffered in those days; and 'tis for the same Illustrious Family we are ready to hazard all on any occasion.*]

Sir, we have found you notoriously false in that which you affirm: Pray God you prove true in that which you promise.

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[Nor can the consequence of the former procedure be, but ill, if a Henry VIII (whom Sir W. Raleigh, and my Lord Cherbury, two famous Protestants, have so homely characteriz'd) should after twenty years cohabitation turn away his Wife, and this out of scruple of Conscience (as he said) when as History declares that he never spared Woman in his Lust, nor man in his Fury.]

\*V. Thu. Hist.  
1. 1.

†Philopater. p.  
308. and 323.

Et. v Thu Ib.

This Character would better agree with many a Head of a Church whom we could name you, then with Henry VIII. of whom better \*Historians speak better things. But if he were such a Monster as you would make him, perhaps it was for want of a better Religion, for he was perfectly of Yours, except only in the point of Supremacy. And you had no occasion for this flurt at him; unless, that having undertaken to put the best colours upon Treason, you might think you did something towards it in bespattering of Kings.

We have a touch of the same Art in the next Paragraph, Where, having undertaken to excuse the Gun-Powder-Treason, you call it first a *Misdemeanor*, then the *Fifth of November*, and then a *Conjuration*; soft words all of them; but you deal wicked hardly with the great Minister of State, whom you make to have been the Author of it; as if the Traitors had not conspired against the State, but the State against them.

But before we come to answer this, it will be needful to set down the story, as it appears out of the Examinations and Confessions of the Traitors themselves.

The rise of this Treason, was from the before-mentioned Breves of Pope Clement VIII. in which he required all his Catholiks, that after the death of that wretched Woman Queen Elizabeth, they should admit none but a Catholick to reign over them. These Breves were by Garnet the Provincial of the Jesuites communicated to Catesby and others; who in Obedience thought best to begin their Practices in her lifetime. So they sent Father Tescmund and Winter into Spain to crave the assistance of that Crown. The Spaniard sent them back with the promise of an Army. But soon after Queen Elizabeth died, and no Army came. Therefore again

again they sent *Christopher Wright* into *Spain* to hasten it; and *Stanly* out of *Flanders* sent *Fawks* thither upon the same errand; who finding the Counsels of *Spain* at this time wholly englined to peace, returned quickly back, and brought nothing but despair along with them.

Yet the *Breves* had so wrought upon *Catesby*, that he could not find in his heart to give over; but still casting about for ways, he hit upon this of the Powder-Treason, which as being much out of the common Rode, he thought the most secure for his purpose. He communicated this to *Winter*; who approved it, and fetcht *Fawks* out of *Flanders* to assist in it. Not long after *Piercy* being in their company, and offering himself to any service for the Catholick Cause, though it were even the Kings Death: *Catesby* told him, that that was too poor an Adventure for him: but, saith he, if thou wilt be a Traitor, there is a Plot of greater advantage, and such an one as can never be discovered. Thus having duly prepar'd him, he took him into the Conspiracy. And the like he did with so many more as made up their Number 13. of the Laity.

But where were the *Jesuites* all this while? Not idle, you may be sure. The Provincial *Garnet* was privy to it from the beginning, so were divers\* more of the Society. Inso-much that when *Watson* endeavour'd to have drawn them into his Plot (for the setting up of the Lady *Arabella's* Title in opposition to King *James* his) they declin'd it, \*saying, they had another of their own then afoot, and that they would not mingle designs with him for fear of hindering one another.

But *Watson* miscarried with his Plot, and the *Jesuites* went on with theirs. They absolv'd the Conspirators of the guilt, and extenuated the danger of their Design; they perswaded them how highly beneficial it would be in the Consequences of it; they gave them their Oath, by the Holy Trinity and the Sacrament which they did then receive, that none of them should reveal it to any other, or with-draw himself from it without common consent: and for the pitifal scruple of destroying the Innocent with the Guilty, *Garnet* answered, they might lawfully do it in order

\**Baldwin,*  
*Hammond,*  
*Tesmund,* and  
*Gerard* were  
named by the  
Conspirators,  
as privy with  
them.

\**V. Watsons*  
Confession.

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to a greater good. Yet it seems there was a spark of Humanity in some of them, which the Divinity of this Casuist had not quite extinguish't; as appear'd, either by the absenting of some Lords that were afterward. fined for it in the Star-Chamber, or certainly by that Letter of warning to my Lord *Monteagle*, which was the happy occasion of the Discovery of the whole Treason.

In *Warwick-shire*, where the Princess *Elizabeth* then was, they had appointed a meeting, under the pretence of a Hunting-Match, to seize upon her, the same day in which the King and his Male Issue were to have been destroyed. There met about fourscore of them, which was a number sufficient for that business. But the news of the Discovery coming among them, they were so dismayed at it, that they desisted from their enterprize, and fled into *Staffordshire*; where, the Countrey being raised against them, they were some of them kill'd, and the rest taken; and those which were alive of the prime Conspirators were sent up to *London*, and there Executed.

This is the plain story, now let us see how you colour it.

[Now for the Fifth of November; with hands lifted up to Heaven, we abominate and detest,]

What is it that you *abominate and detest*? That day which is the Festival of our Deliverance? We can believe you without *your hands lifted up to Heaven*. Or mean you the Treason which was to have been acted upon that day? Why then do you not speak out and call it so? For if you cannot afford to call it Treason, it is not the *lifting up of your hands* that can make us believe you do heartily *abominate and detest it*.

[And from the bottom of our hearts say, that may they fall into irrecoverable Perdition, who propagate the Faith by the Blood of Kings, which is to be planted in truth and meekness only.]

It was a good caution of a Philosopher to the Son of a Com-



common Woman, that he should not throw stones among a multitude, for fear of hitting his Father. You might have had that caution when you threw out this curse; for your Father the Pope stands fairest for it of all men that we know in the world.

[But let it not displease you, Men, Brethren, and Fathers, if we ask whether Ulysses be no better known? or who hath forgot the Plots of Cromwel framed in his Closet; not only to destroy many faithful Cavaliers, but also to put a lustre upon his Intelligence, as if nothing could be done without his knowledge. Even so did the then great Minister, who drew some few Desperado's into this conjuration, and then discovered it by a Miracle.]

Having spit and wip't your mouth, now you make your speech. And it begins with a mixture of *Aposle* and *Poet*; to shew what we are to expect from you; namely, with much Gravity, much Fiction: and so far you do not go about to deceive us.

The scope of your speech is to make the world believe that your Catholicks were drawn into this Plot by Secretary *Cecil*. You are so wise, that you do not offer to prove this; but you would steal it into us by an example, that we are concerned in. As *Cromwel* trepann'd many faithful Cavaliers, even so *Cecil* drew in some few Desperado's. Comparisons (they say) are odious: but to the business.

First, admitting your Fiction, as if it were true, that *Cecil* did draw in those wretches into this Treason. Was is ever the less Treason because He drew them into it? For, according to your own supposition, they did not know that they were drawn in by him. But they verily thought that they had followed their own Guides; and they zealously did according to their own Principles. They did, what they would have done, if there had been no *Cecil* in the world; provided there had been a Devil in his roon, to have put it into their heads. For your excuse only implies, that they had not the wit to invent it: But their progress in it shews, that they wanted not the malice to have executed it. So that according to your own illustration: As those faithful Ca-

valiers whom *Cromwel* drew in, had their Loyalty abused, and were never the less Faithful still; so those Powder-Traitors whom you say *Cecil* drew in, had their Disloyalty outwitted, and were nevertheless Traitors still. For as well in the one case as in the other, this very thing that they could be drawn in, is a clear demonstration that they were before-hand sufficiently disposed for it.

Secondly, when you have considered the absurdity of your excuse for your Friends, you may do well to think of an excuse for your self. For that which you affirm of *Cecil's* having drawn them into this Plot, is a very groundless and impudent Fiction, and you are properly the Author of it. For though others perhaps may have spoken this in rail-lery; yet you are the first, that we know of, that has asserted it in print.

\**r.* His Speech in Parliament. 1605. and his Relation, &c. *Warminster.* p. 7. saith, None were therein culpable, but only Jesuites and Catholics.

*Casaub. Epist. ad Front. Ducaum.*

Pray Sir, whence had you this tale? By what Tradition did you receive it? Or had you some new Revelation of the Causes threescore years after the Fact? For 'tis plain, that King *James* \* knew nothing of it. *Bellarmin* and his fellow *Apologists* in that Age never pretended it. The parties themselves, neither at their Tryal, nor at their Execution, gave any intimation of it. Can you tell us which of the Conspirators were *Cecil's* Instruments to draw in the rest? Or can you think he was so great an Artist, that he could persuade his Setters to be hang'd, that his Art might not be suspected? For 'tis well known that he sav'd not any of those wretches from suffering. And they which did suffer, charged none other, but themselves, in their Confessions. Particularly, Father *Garnet* said, before Doctor *Overal* and divers others, that he would give all the world, if it were his, to clear his Conscience or his Name from that Treason.

These are strong presumptions of the Negative; but you ought to have proved your Affirmative, or at least to have offered something toward it. For if barely to say this, be enough, then here is an excuse indifferently calculared for all Treasons in the world that miscarry: (and if they prosper, who dares call them Treason?) Here is a never-failing Topick for any one that would write an *Apology* in behalf of any

any Villany whatsoever. For if the Traitors be discover'd by any kinde of accident, this will always remain to be said for them, that *the then great Ministers drew them in.*

But why did you not say this for those Conspiracies in Queen *Elizabeths* days? you might have said it perhaps with less improbability. But then you had a higher Game to fly at, namely the *Queens* Title to her Crown; and if you Durst have made so bold with king *James* his, you would not have stoopt to so low a Quarry as a Minister of State.

By the way, we cannot but acknowledge, that you Jesuites are a sort of most Obliging Gentlemen. If men will believe what you Say, nothing that you do can fall amiss. In your attempts against the life of Queen *Elizabeth*, you obliged his Majesty that now is, as being Martyrs for the *Royal House of Scotland*. And in your Plot to blow up that Royal House, you were a kinde of Fellow-sufferers with *the faithful Cavaliers*; for as they us'd to be trepan'd by *Cromwel*, even so you were drawn in by Secretary *Cecil*.

It is worth observing in this Paragraph, how you diminish that hellish Plot, by calling them that were engag'd in it a few *Desperado's*.

The *Fewness* of them will be considered in your next.

But in what sense do you call them *Desperado's*? Were they such in respect of their Fortunes? That is so well known to be false, that it needs no Answer. Were they such in respect of their Discontents? that seems to be your meaning. But there was little reason for any. For at the time of this Conspiracy, there was none of your Priests in Prison, there was no Muilt taken of any Lay-man, Nor was there a man of them, as King *James* \* said, that could alledge any pretended cause of grief. And yet they were continually restless, as we have shewn you in their story. Was it because they had not all the liberty they would have had? This is so far from excusing Them, that it rather gives us occasion of suspecting You.

'Tis no wonder that you, who cannot afford to call this Conspiracy a Treason, are not willing to allow the Discovery of it a *Miracle*. Yet You might have forborn Scolding

\*King James  
Speech in  
Parliament,  
1605.

\* lb.

\*Tortus, p.85.  
Edit. Colon.

\*Sexti Orat.

sing at it, in respect to King \*James who was pleas'd to Name it so. Especially when his Adversary *Bellarmin* \*acknowledges that it was *not without a Miracle of Divine Providence*. And sure our King makes a better use of this word *Miracle* in the thankful acknowledgement of Gods great Mercy in his deliverance; than your Pope \**Sixtus V.* did in his insolent Oration upon the King of *France's* Murder; by which we may guess what Some body would have called this Plot if it had Sped.

[This will easily appear, viz. how little the Catholic Party understood the Design, seeing there was not a score of Guilty found, though all imaginable industry was used by the Commons, Lords, and Privy Council too.]

\* 5 Jesuites,  
13 Lay-men,  
besides *Owen*  
and *Stanley*.

\* At *La*  
*Fleche*, and  
elsewhere.

The Design it self was understood but by Few, because it was neither safe nor needful to impart it to Many. But the *Papists* generally knew that there was a Design in hand; and though they did not know the horrid nature of it, yet many of them pray'd for the success of it: and if the Plot had taken effect, and the Hunting-Match had gone on, we should then have been better able to have judg'd how your *Catholic Party* stood affected toward it. Sure enough though there were but a \* Score in the Treason, yet there appear'd Four score in the Rebellion: and it cannot be imagin'd, that so small a Number could expect, without any other Assistance, to have made any great Advantage by surprizing the Lady *Elizabeth*. But when the Treason had miscarried, as hateful as it was (for who does not hate Treason when it is unsuccessful?) yet many of you had a high Veneration for some of those Wretches that were deeply engaged in it. What a Coil here was about the Miracle of *Father Garnet's* straw? and perhaps you have seen his Picture, and *Gerard's* too among the \* Martyrs of your Society. Nay his Holiness himself shew'd his good Will to them, when after all this, he made *Tesmund* Penitentiary at *St. Peters* in *Rome*.

But,

[But suppose, my Lords and Gentlemen, (which never can be granted) that all the Papiſts of that Age were consenting, will you be ſo ſevere then, to ſtill puniſh the Children for the Fathers Faults?]

[Nay ſuch Children that ſo unanimouſly joynd with you in that glorious Quarrel, when you and we underwent ſuch ſufferings, that needs we muſt have all ſunk, had not our mutual love aſſiſted.]

You ſuppoſe that which is Falſe, to avoid that which is True. For who ever ſaid, that *All the Papiſts of that Age were Conſenting* to the Gun-Powder Treſon? or who can deny that ſome Papiſts in this Age retain the Principles of them that were Conſenting to it? Who, although they are not to be *Puniſht*, for what their Predeceſſors did; yet they ought to be ſo Reſtrained, that they may not do like their Predeceſſors.

And though, by that long word *Unanimouſly*, you endeavour to ſhuffle in the men of theſe Principles, amongſt them that ſerved his Majeſty in *that glorious Quarrel*: Yet we think it no hard matter to diſtinguiſh them. For thoſe among you which did the King Service, are not ſo many but that they may be Numbered. And as for the reſt of you, which only *ſuffer'd* with us: we thanke you for your *Love*, but not for your *Aſſiſtance*. For we could not well have ſunk lower than we did. But ſome of you floated the while like Cork; and others of you ſwam upon the Bladders of Diſpenſations. So that as we received no help from you in your Swimming; ſo we can apprehend no Aſſurance of you by your *Sufferings*.

[What have we done that we ſhould now deſerve your Anger? has the Indiscretion of ſome few incenſed you? 'tis true, that is the thing objected.]

Sir, our *Anger* is only a Neceſſary Cäre, that what you now call your *Indiscretions*, may not grow up to be ſuch as you lately call'd your *Misdemeanors*.

[Do not you know an Enemy may eaſily miſtake a Maſs-Bell for that which calls to Dinner?]

We

## The Papists Apology answered

We know he may upon a Fast-day; For then you use to ring your Vesper Bell before Dinner. And how can a simple Heretick tell; whether it calls you, to Pray, or to eat Fish. But we do not know that ever any of you was brought in trouble about this Question.

[Or a Sequestrator be glad to be affronted being Constable? When 'twas the hatred to his person, and not present Office, which perchance egg'd a rash man so folly.]

Possibly he May be glad of it. For it was your Jesuitical distinction between Person and Office, that first help him to be a *Sequestrator*. And now he sees that Distinction come in play; he may hope, within a while, to have his Place again.

[We dare with submission say, Let a publick invitation be put up against any Party whatsoever: nay, against the Reverend Bishops themselves, and some malicious informer or other will alledge that, which may be far better to conceal.]

[Yet all mankind by a Manifesto on the house door are encouraged to accuse us: nor are they upon Oath, though your Enemies and ours take all for granted and true.]

What an Ambush you have laid here for the Bishops! to have them thought Popish, because You Reverence them; and Obnoxious, in such matters, as (you say) it may be far better to conceal. But as in the one, your Kindeness to them is sufficiently understood; so they are able to defie your Malice, in the other. 'Tis for a Bishop of Donna Olympia's to need concealment. Our Bishops in England are of another make, then to hold their Credit at any one's Courtship.

For the Manifesto that troubled you, what could the Parliament do less, when the Complaints of you were great in all parts of the Nation, than to Invite men to bring their grievances to the proper place of Redress? But then, say you, men were not upon Oath, for what they said against you. What a Hardship was this? that the House of Commons would

\*y. Her  
Life. p. 61.  
and p. 158,  
157.



would not do that for Your sakes, which no *House of Commons* ever did upon Any occasion.

[It cannot be imagined where there's so many men of heat and youth (ever joyed with the happy restoration of their Prince) and remembering the insolencies of their Grandees, that they should all at all times prudently carry themselves; for this would be to be more than men. And truly, we esteem it as a particular blessing, that God hath not suffered many, through vanity or frailty to fall into greater faults, than are yet as we understand laid to our charges.]

The King will never be out of your debt, if a Jesuite may but keep the reckoning. Your old Treasons you put upon the account of his Family and Friends, and your late Insolencies upon the Score of his most *Happy Restoration*. But would you seriously persuade us, that, at six years distance, so many men of heat and youth were still transported with the Joy of that Blessing? That there were some fresher causes of this Jollity, has been vehemently suspected by many, who considered the great Unseasonableness of it, in so calamitous a time, while the Fire was raging in our Metropolis, and two such potent Enemies lay hovering upon our Coasts.

[Can we chuse but be dismay'd (when all things fail) that extravagant Crimes are fastened on us.

It is we must be the Authors (some say) of firing the City, even we that have lost so vastly by it: yet in this, our Ingenuity is great, since we think it no Plot, though our Enemy an Hugonot Protestant acknowledged the Fact, and was justly Executed for his vain Confession. Again, if a Merchant of the Church of England buy Knives for the business of his Trade; This also is a Papist Contrivance, to destroy the well affected.]

There can be nothing charged on you, more *extravagant* than those things were, which your Predecessors committed, and which here You have taken upon you to justify or excuse. The Particulars of your Charge, whatsoever they are, we leave to the consideration of the Parliament; where we heartily wish there may appear more Reason on your side, than there is to be found in this *Apology*. For, as to the *Firing of the City*, if, according to your words (which we

Garnot in the  
case of the  
Powder-  
Plot.

we have not hitherto found to be Gospel) *you have lost so vastly by it*; yet that will not Acquit you from the suspicion of the Fact, in the judgment of any one that considers the Determination of your late *Provincial*, \*viz. that it is lawful to destroy the Innocent with the Guilty in order to a greater good. And it seems this *vast loss* goes not near your Heart; one would think so by your pleasantness in the very next passage. For there you call *Hubert your Enemy*, and a *Hugonot Protestant*: which *Hubert*, after Father *Harvey* had had him at Confession, did indeed affirm himself to be a *Protestant*; but then being askt whether he meant a *Hugonot* (which it seems was beyond his Instructions to say) he earnestly denied that, as he very well might, for he then also declar'd that he believed Confession to a Priest was necessary to his salvation; and being admonish'd to call upon God, he repeated an *Ave Mary*, which he said was his usual Prayer. So that it evidently appears, he was neither *Hugonot*, nor *Protestant*, nor Your *Enemy* upon any account of Religion. And yet you, being about to avouch this knot of Falshoods, are pleased to usher them in with this Preface, (either in Praise of your Brother *Harvey's* pious Fraud, or of your own Proper Vertue) *Truly in this our ingenuity is great.*

[We must a little complain, finding it by experience, that by reason you discountenance us, the People rage: and again, because they rage we are the more forsaken by you.]

[Assured we are, that our Conversation is affable, and our Houses so many Hospitable receipts to our Neighbours. Our acquaintance therefore we fear at no time; but it is the stranger we dread: that (taking all on bear-say) zealously wounds, and then examines the business when it is too late, or is perchance confirmed by another, that knows no more of us than he himself.]

[Tis to you we must make our Applications, beseeching you (as Subjects tender of our King) to intercede for us in the execution, and weigh the Dilemma, which doubtless he is in either to deny so good a Parliament their requests, or else run counter to his Royal Inclinations, when he punishes the weak and harmless.]

He that complains without cause, must be heard without redress.

We

We only desire to be Safe from those dangers, to which your Principles would expose us, and against which neither *Affablenss* nor *Hospitality* will secure us. The Protestants of Ireland were never so treated and caressed by their Popish Neighbors, as they were the very year before they cut their throats.

The best Means of our security, is, that which his Majesty has been pleased to require, *viz.* the discreet execution of his Laws. By which (if others shall please to distinguish themselves from the rest by renouncing their disloyal Principles) only the disloyal and seditious will be kept *weak*, that they may be *harmless*.

[*Why may we not, noble Countrey-men, hope for favour from you, as well as French Protestants finde from theirs? a greater duty than ours none could expresse, we are sure; or why should the united Provinces, and other Magistrates (that are harsh both in minde and manners) refrain from violence against our Religion, and your tender breasts seem not to harbour the least compassion or pity?*]

[*These barbarous people Sequester none for their Faith, but for Transgression against the State. Nor is the whole Party involved in the Crime of a few, but every man suffers for his own and proper Faults? Do you then the like, and he that offends let him dye without mercy.*]

[*And think alwayes, I beseech you of Cromwel's Injustice; who for the Actions of some against his pretended Laws, drew thousands into decimation, even ignorant of the thing, after they had vastly paid for their security and quiet.*]

We have answer'd your Instances, of the *French Protestants*, and the *Dutch Papists*; and your unjust Upbraiding us, with the *greatness* of your duty, and with our *want* of compassion and pity. And yet, as if all these were unanswerable, you come over with them again and again.

*These barbarous people*, you say, *sequester none for their Faith*; but pray what did you, when you govern'd the *Civiliz'd World*? you hang'd and burn'd men, for no other cause but their Faith; And this you did with abundance of *Civility*; so it seems, we may be worse than *Barbarous*, and yet much better than you.

F

But

## The Papists Apology answered

But that were little for our credit, unless we had this to say more; that not the worst of you *suffers* any otherwise than by known Laws, or any more than is of pure Necessity. For, we hold it Necessary to maintain the Authority of the King, and the Peace of the Nation. If you call any thing *Religion*, that is contrary to these; must we therefore alter our Laws? or ought you to mend your Religion?

You put the Effigies of *Cromwel* upon any thing that you would render odious; as your Inquisition bedresses one with Pictures of Devils, whom they are about to burn for his Religion. For such Disguizes are apt to work much upon the weak judgments of the multitude. But he must be very weak indeed that cannot perceive the wide Difference, between the Edicts of *Cromwel*, that were design'd to Ruine men for their Loyalty, and Those Laws that our Princes have made to Restrain them from Treason and Rebellion.

*[We have no other study, but the glory of our Sovereign and just liberty of the Subjects.]*

Sir, if we may judge by your Works, there is *nothing* less studied in your Colledge.

*[Nor was it a mean argument of our Duty, when every Catholick Lord gave his voice for the Restauration of Bishops; by which we could pretend no other advantage, but that 26 Votes (subsisting wholly by the Crown) were added to the defence of Kingship, and consequently a check to all Anarchy and Confusion.]*

This is no *Argument* of your *Duty*, for, sure, you are no *Lord*. Nor is it likely that these Lords follow'd your direction in the doing of this *Duty*.

*[Tis morally impossible that we who approve of Monarchy in the Church must ever be fond of it in the State also.]*

If you mean this of Papists in General, that which you call *morally impossible* is Experimentally True. For in *Venice*, *Genova*, *Lucca*, and the Popish Cantons of *Switzerland*, where they

they very well approve of Monarchy in the Church; yet they are not fond of it in the State also. But if you mean this of the Jesuitical Party, then it may be true in this sense, that you would have the Pope to be sole Monarch both in Spirituals and Temporals.

[Yet this is a misfortune, we now plainly feel, that the longer the late Transgressors live, the more forgotten are the Crimes, while distance in time calls the faults of our Fathers to remembrance, and buries our own Allegiance in eternal oblivion and forgetfulness.]

We can now allow you to complain, and commend your selves without measure; having prov'd already, that you do it without cause.

[My Lords and Gentlemen, consider we beseech you the sad condition of the Irish Souldiers now in England; the worst of which Nation could be but intentionally so wicked, as the acted villany of many English, whom your admired Clemency pardoned. Remember how they left the Spanish Service when they heard their King was in France; and how they forsooke the Employment of that unnatur'd Prince, after he had committed the never to be forgotten Act of banishing his distressed Kinsman out of his Dominions. These poor men left all again to bring their Monarch to his home: and shall they then be forgotten by you? or shall my Lord Douglas and his brave Scots be left to their shifts, who scorned to receive wages of those who had declared War against England?] ]

To swell up the Bill of the Merits of your Party, you take in the Service of the Irish and Scottish Souldiers, as if they were a part of the English Catholicks, whom you profess to plead for in the Title of your Apology. And that you may seem to have done this, in kindness to them, and not to your selves; you exhort us to Consider them, in such terms, as if you were the first that had ever thought of them. God forbid but they should be consider'd as they deserve; and he is neither good Christian, nor good Subject, that would grudge to contribute his proportion to it.

But you seem to have a farther drift in the mentioning of these Loyal Irish. For you immediately mingle them with the worst of that Nation; namely with those infamous Butchers, that in times of as great Peace and Liberty as ever

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\*Lord Orory's  
Answer to  
*Welsh* p. 29.  
faith, within  
few months  
about two  
hundred  
thousand.

that Nation enjoyed, and in the Name of the gracious King under whom they enjoyed these, cut the throats of above an hundred thousand of his Protestant Subjects of all Sexes and Ages. It was so black a villany, that you, the Apologist of such Actions, knew not how to mention it in its proper place, viz. after the French Massacre, because you had not wherewith to colour it. And yet being conscious to your self that this lay as a blot upon your Cause, you thought fit to place it among these brave Men; as if their Names would mend the hue of an Action that will make the Names of all that had to do in it look black and detestable to mankind throughout all Generations.

Nor do you deal much better with our Royallists themselves; of whom you do not stick to affirm, that in their *admired Clemency*, (and if this were true, who would not *admire* it?) they *pardon'd Many English*, whose *Alled Villanies* were so wicked, that the *worst of the Irish Nation could be but Intentionally so wicked* in their Villanies.

[How commonly is it said that the Oath of Renouncing their Religion is intended for these, which will needs bring this loss to the King and you, that either you will force all of our Faith to lay down their Arms (though by experience of great Integrity and Worth) or else, if some few you retain, they are such whom necessity hath made to swear against Conscience, and who therefore will certainly betray you, when a greater advantage shall be offered. By this Test then you can have none, but whom (with Caution) you ought to shun. And thus must you drive away those who truly would serve you; for had they the least thought of being false, they would gladly take the advantage of gain and pay to deceive you.]

You proceed, concerning the *Irish and Scottish Soldiers*, in these words; *How commonly is it said, that the Oath of Renouncing their Religion is intended for them!* Pray Sir, can you tell who are said to intend this? For if they are such as have no Authority, it is frivolous. If they are such as have Authority, it is false. And we do verily believe it was never said, with, or thought of, by any one that lov'd the King, and the peace of the Nation.

But what trick had this Jesuite in his head when he fram'd this? One may guess at his design; But let it pass. Perhaps



haps he only imagined this, to heighten his Fancy, that he might think and write the more Tragically toward the end of his Oration.

*[We know your Wisdom and Generosity, and therefore cannot imagine such a thing; nor do we doubt when you shew favor unto these, but you will use mercy to us, who are both fellow subjects, and your own flesh and blood also; if you forsake us we must say the world decays, and its final transmutation must needs follow.]*

Here you un-imagin for the Souldiers, and imagin for your self: and, as if you really thought your self in danger, you beg for mercy of the Royallists, in such words as your Predecessor us'd to the Rebels. \*Only for the last strain, we do not know that any one hit upon it before, nor do believe that any one will ever use it again.

\*First Moderator, p. 76.  
Your own Kindred and Allies, your own Countryman, born to the same freedom with your selves; who have in Much less measure (then the Scots) Offended in matters of Hostility, nay divers of them not at all.

*[Little do you think the insolencies we shall suffer by Committee-men, &c. whom chance and lot, hath but into petty power. Nor will it chuse but grieve you to see them abused (whom formerly you loved) even by the common enemies of us both.]*

It seems Committee-men are entrusted with his Majesties Authority; or that none must use it against Papists for fear of being accounted Committee-men.

It is time to have done, when we are come to the dregs of your Rhetorick.

*[When they punish, how will they triumph and say, take This (poor Romanists) for your love to Kingship; and again This, for your long doting on the Royal Party: all which you shall receive from us Commissioned by your dearest Friends, and under this Cloak we will gladly vent our private spleen and malice.]*

Sir, though you set your self before to speak Tragically, this does rather seem a piece of Drollery. But you Have your design either way. For no man can read it, but he must either Laugh, or Shake his head.

*[We know my Lords and Gentlemen, that from your hearts you do deplore our condition, yet permit us to tell you, your bravery must extend thus far, as not to sit still, with pity only, but each is to labour, for the distressed as far as in*

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in reality his ability will reach: Some must beseech our Gracious Sovereign for us, others again must undecieve the good, though deluded multitude: therefore all are to remember who are the prime raisers of the storm; and how through our sides they would wound both the King and you: for though their hatred to us our selves is great, yet the enmity out of all measure increases, because we have been yours, and so shall continue even in the fiery day of tryal.

Protect us we beseech you then upon all your former promises, or if that be not sufficient, for the sakes of those that lost their Estates with you, many of which are now fallen asleep: But if this be still too weak, we must conjure you by the sight of this bloody Catalogue, which contains the names of your murdered Friends and Relations, who in the heat of the Battle perchance saved many of your lives, even with the joyful loss of their own.]

Sir, In answer to this Paragraph, you Oblige us to speak plainer, what before we only intimated to you.

It was the Policy of the Rebels in the beginning of the late War, to harrahs the Papists in all parts of the Kingdom, One Reason of it was, to make his Majesty Odious; for the Papist being his Subjects, and having none but him to fly to, it was certain he would do what he could to Protect them, and this would make many zealous people believe that what the Rebels pretended was true, *viz.* that his Majesty was a Friend to Popery. Another Reason was to enrich themselves with their Spoils, and to invite the Needy Rabble with a prospect of Booty; among which, if they found a String of Beads, or a Crucifix, it serv'd them upon both Accounts, both to fill their Pockets, and to justifie the Cause.

By th's Means you were driven into his Majesties Garri-sons, where, besides those that voluntarily offer'd themselves to his Service, many of you were Necessitated to it for a subsistence, and many more of you did not serve him at all, but only throwed your selves under his Protection. Whereas the Protestant Royallists had no such Necessity, for they might have been Welcome to the Rebels, to do as They did; or they might have been Permitted to live quietly at their home. But they chose to do otherwise, and were hated the more for it by the Rebels, because they preferr'd their duty before those Considerations.

From

\* Second Moderator,  
P. 43. Most of them in the beginning of the late War (seeing themselves unprotected by the Parliament and exposed to the plunder of the then Souldiery) fled into the King's Garri-sons, to save their own lives, without taking up Arms to offend others.

From this Account of the Motives that brought us together, it is easie to Judge how far we are in debt to one another.

First, As for them which *lost their Estates* with us, We remember those things were alledged in their defence, \* which we would have been loth to have admitted in ours. But possibly it was not their Fault that these things were Alledg'd, nor was it to our Advantage that they were not Accepted. For the Rebels, having devour'd these Gentlemens Estates, fell to ours, with the more Colour, and with never the less Appetite.

\* Second Moderator,  
P. 43.

In your Catalogue of those Papists which were Slain in the Service, you have Omitted some names which we are able to Reckon. But perhaps you did this in design, that you might the more excusably Reckon some names that you ought to have Omitted. So you begin with my Lord of *Carnarvon*, the only Nobleman in your Catalogue, who was indeed too Negligent of his Religion, till he came to be in view of Death; But then, in his extremities, he Refus'd a Priest of yours, and Ordered the Chaplain \* of his Regiment to pray with him. If you take this liberty of stealing Martyrs, we have Reason to wonder, that you had not taken in, one that would have Adorn'd your Cause indeed, *viz.* his Majesty himself; since *Militiere* was not asham'd to publish, that that Blessed and Glorious Prince died of your Religion. Him alone we might weigh against All that ever was good in your Church. But besides, we could reckon you a far greater number of Protestants, than you pretend to do of Papists, that *lost their Lives* also in the Day of Battle. They lost them joyfully, in hopes to have sav'd his Majesty's Life; and 'twas an Accession to their Joy, if perchance they sav'd any of yours.

\* Mr. Langford

\* In his Victory of Truth.

But did they ever intend their sufferings should go for nothing, or become Ciphers to yours in the day of Reckoning? or that their blood should be made use of to stop the Execution of those Laws for which they shed it? Did they think your condition was so deplorable, or their own was superfluously fenced and secured against you before the late troubles?

Pray.

Pray Sir do not perswade us to believe a thing so incredible, or to do at the rate as if we did believe it. Rather, if you have such an opinion of your own Faculty; Try what you can do with your own Party, and perswade them to do what is fittest and best for Themselves.

But because the Genius of your Writing does not give us any such Hopes of You: We shall rather make bold to say something from our selves, by way of Advice, to as many of them as may happen to need it, or are capable to receive it.

D. of Medina  
in 88. said, his  
Sword knew  
no distinction  
between  
Catholick  
and Here-  
tick.

\*V. Cambden's  
Eliz. 1602.

We desire them to Content themselves with that condition which they enjoy'd under his Majesties Royal Predecessors: and neither to Disparage those dayes, by endeavouring to perswade the world that they which suffered then for Treason died for Religion; Nor to undervalue all the Liberties which they now Enjoy, if they may not be allow'd to Exceed the Measures of their Fathers. We wish they would not, for the paring of their nails, make all Christendom ring with cries of Persecution. We wish them deeply to lay to Heart, the Honor, and Peace, and Welfare of their Nation. To abhor him, that could wish to see it in Trouble, in hope that at next Turn it would settle in Popery; or that could find in his heart to bid a Forreigner welcome upon the terms of restoring Catholick Religion. We desire them to keep their Religion to themselves: and not lay about them, as some do, to make Profelytes; of which they have had a plentiful harvest in the late Confusions; and if they should think to go on at that rate, we have reason to fear it would be a means to bring us into Confusion again. We desire them at least not to abuse the weakness of dying persons: nor under pretence of carrying Alms to condemned Prisoners, to Convert some of them with drink; and to cheat others with hopes of Salvation upon easier terms than ever God yet declar'd unto Man. We desire them not to hinder the course of Justice, by interposing in the behalf of any Criminal, because he is a Catholick. We desire them to content themselves, as their Fathers have done, with such Priests as are known and protected by the Civil Power; and that They would be pleas'd to demean themselves as Priests ought to do: not disguising themselves like Hectors, or mingling with Gentlemen, to poyson the Clubs and Coffee-Houses with Phanatick Discourses, or even with Atheism it self, to destroy all Religion that they may have their will upon ours. We desire them not to fill the World with their Pamphlets, *Parallels*, *Philanaxes*, *Exhortations*, *Apologies*, &c. which tend only to the fomenting of Mens Passions, not at all to the conviction of their Reason. If they please to come into the fair Field of Controversie, we shall not decline them; and we think we are not in Debt to them upon that Account. But for Books of the other sort which are apt only to inflame Parties, and make the people Jealous, and the Government Uneasie, We wish they would spare their Own pains, and consequently Ours. If they will not, let them bear their own blame, and let them Answer it to the world what occasion they had to give us this trouble of Answering them.

F I N I S.

